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Charles L. Phillips.

Journeyings in War Time.

Gerald Bonwick.

Benefits which Christianity has Conferred
on Korea.

Yi Kwang Su.

Shocks and Shock-Absorbers---I.

W. P. Parker.

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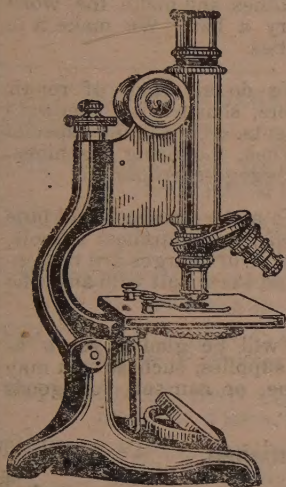
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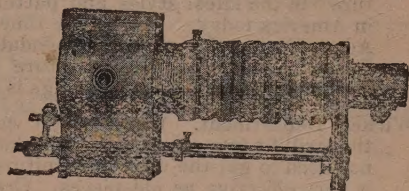
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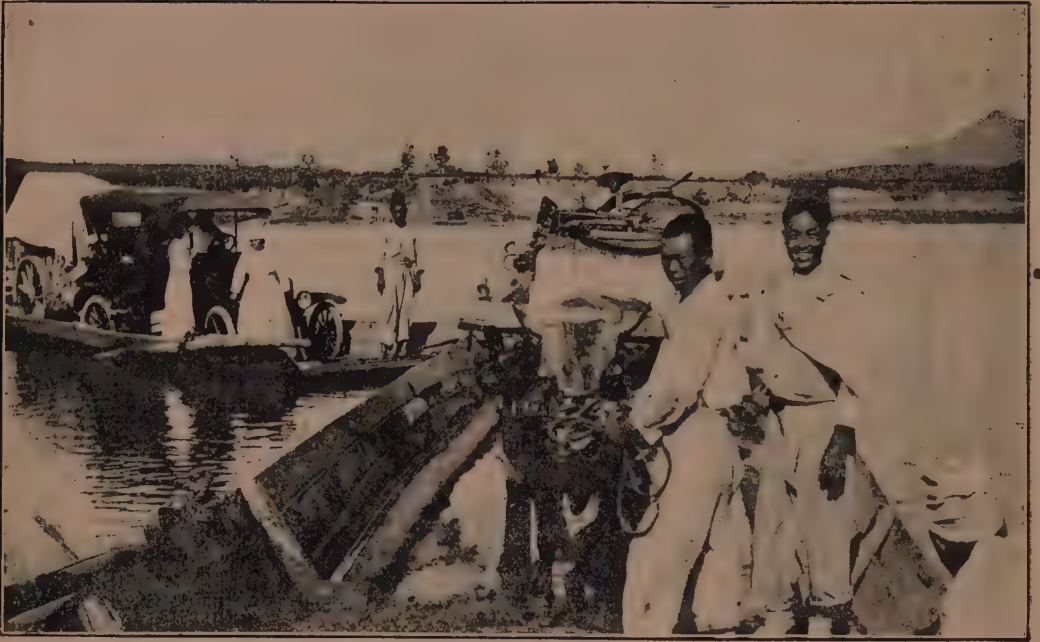
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MR. PHILLIPS 'FORDING' A STREAM IN CHOSEN.



GIVING OUT TRACTS.

We stopped for a drink of water; one minute later we took the picture.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIV.

FEBRUARY, 1918

No. 2

Editorial Notes.

WE take pleasure in calling attention to the first article of this number "The Self-Going Buggy," by Charles L. Phillips, and to our pictures which illustrate it. There is a refreshing breeziness in that record which is inspirational and prophetic. In one of the many audiences addressed by Mr. Phillips during his recent furlough was a Summer visitor who, as he listened to the missionary experiences of the speaker as an itinerator in Korea, passed from admiration into longing to become sharer in such world welfare effort. This prompted him at the close of the service to come forward and modestly inquire if Mr. Phillips could use and would accept from his hands an automobile as a substitute for the donkey which hitherto had borne the heavy end of the transportation burden. This generous offer was accepted. A gentleman of kindred spirit in Los Angeles charmed by the beautiful episode begged to be permitted to participate as transporter of the transporter by landing the "Self-going Buggy" in Korea. This generous brother was also accommodated. Realizing that good things are contagious I requested a fellow-worker, who rejoiced in the "self-going" incident, to make known thro an article some dozen or more crying needs, large, small and intermediate, in the Korea missions, which would cease to cry if they were related to our readers. The friend readily consented and for a week I rejoiced at another open door, when my door-opener told me he was unable to comply, inasmuch as he had just learned that Board rules required that gifts to missionaries must come thro the Board. Probably this rule might be stated more correctly as follows "Some Boards of Foreign Missions request that missionaries commissioned by them shall not solicit gifts for their work from churches which are contributors to that Board." Experience has demonstrated to these Boards that, in existing conditions, this is the safer and the better way. The Board, under this arrangement, stands behind and assures the missionary's salary regularly, an important item. The Board collects and dispenses about one dollar per capita from its constituents, which is a frightfully meagre showing, but is one of the "existing conditions."

THERE are other existing conditions, however, among which are: (1) The members of the Presbyterian Church give more money, it is said, outside of than through denominational channels, (2) There is doubtless a multitude of Christian believers who never, thro a Board, have given anything toward the cause of Foreign Missions. (3) There is an unnumbered throng of the faithful who never yet have contributed to the enterprise of Foreign Missions in

any way! Among these are the unlabeled "many" who shall come from the East and from the West and shall sit down with Abraham in the Kingdom of God, filling the seats of those who are nothing but label and therefore must be "cast out." These last are unlisted givers because they have never been sanely solicited to become such. All whose hearts are with us should be corralled for this glorious enterprise, and led on to as whole-hearted an abandon in giving, both of men and money, as is evinced today by the nations of Christendom who [are contending against each other in the World War.

We suggest as conducive to such a desirable condition:—

(1). **Publicity.** Make the World needs known, as well as the joy of supplying them and the efficient agencies provided for their administration. Print them in the secular press! "That press will not receive them?" Test the matter and learn that the great war has already taught the masses to think in world terms!

(2). **Personality.** To the utmost link together vitally the giver and his beneficiary. God is a person, so are men, it is our mutually distinguishing characteristic. Remember how rivers of money flowed to D. L. Moody direct when he asked for it in Christ's name, from the people who loved and trusted him, and keeps flowing yet for, though dead, these works still follow him.

(3). **Simplicity.** Make our beneficence business intelligible. Bound it North, South, East and West, as Lincoln used to say, until it is as familiar to the masses of believers as their A. B. C. The Common People are simple minded folk. They dread the mysterious, are shy of corporations and are perplexed by metaphor.

(4). **Consistency.** We should give as we sing "in hymnic measures." We are grossly inconsistent, as Henry van Dyke long ago affirmed, if we sing "Were the whole realm of nature mine, that were a present far too small; Love so amazing so divine, demands my soul, my life, my all" and then drop a nickel in the mission contribution box. Let us give in Scripture measure.

CHUNG Choon (Green Spring) or Youth is the poetic title of a Korean monthly published in Seoul. It is the only one of its kind in Korea that is owned, edited and published by a Korean. Its editor is a young man of acknowledged scholarship. For these and other reasons the magazine is very popular among students. In the July number of the magazine appeared an article, entitled "The Benefits which Christianity has conferred on Korea," written by a Korean young man now studying in Tokyo. Its special value lies in the fact that the writer speaks his mind freely to his fellow countrymen, never dreaming that his message will be translated and published for our benefit in the KOREA MISSION FIELD. Other deliverances of this writer, with varying messages, written under similar conditions, may be published by us later.

"FOUR hundred years after Luther," a Declaration of the Federal Council of Japanese Churches on the occasion of the Quadricentennial Celebration of Luther's nailing up the 95 Theses, is timely and inspiring reading. It is applicable not only to Japan but to all the nations of our planet who claim to be just and are engaged in the old method of enforcing their claims by might. Luther stepping into Earth's scene of action today might well cry out "What has been done with God's great doctrine for whose inculcation I gave the strength of my life, 'The just shall live by faith' in the Prince of Peace?" Only echo responds by faintly repeating his question!

The "Self-Going Buggy."

That Missionary Ford.

By CHARLES L. PHILLIPS.

It is getting to be the habit of missionaries in Chosen, when they go home on their first furlo, to return to their field bringing with them some new degree with which they may proudly decorate the posterior end of their names. These vary in size and in cost and in the amount of dignity, all the way from a small sized M. A. or B. D. to a magnificent Ph., D. or L. L. D. One of the lesser stars of missionaries went home last year, realizing his deficiencies and the plainness of his name, and fostering secret hopes of some little exterior improvement at least, before he should have to go back among his already doctored associates in Chosen. But during the short stay in America he found that a D. D. was not for him. The demand for them in Chosen had been so great that the universities were six months behind on all orders, and were raising the requirements, and besides the War Department had put a high export duty on them. So the missionary from the Far East began to fear that he should have to return to his field of labor wearing the same old threadbare A. B. that he had on when he first came over from the homeland years ago. And they are so out of style now. Then entirely unbeknown to the missionary there came the day of examination, and all in one day the grand degree of F. O. R. D. was conferred by the University of the Church of Unionville. Never heard of this place? Well, you'll find it near the Jersey line not far from Princeton where our beloved fellow-worker, Tommy Cook, was spending a whole year of confinement, at hard labor, all for two little letters that he had never learned before.

It came about in this way. We went to the town of Unionville one day in November. A beautiful little village it is, in the hills of Orange County, in the heart of a delightful and prosperous farming region. We found in the

Presbyterian Church there a pastor who is a success in his own field, and whose zeal goes far out to the mission fields as well. We found a people who welcomed us as we were never welcomed before. We had a very personal interest in this church for our cousins belonged to it, and it has been giving generously to our work in Pyengyang for several years. We told them simply about our work here in Chosen. We did not ask for anything that day. But sitting in one of the seats toward the rear was a gentleman from Brooklyn who had come out to the country for over Sunday. He is a man whom the Lord has prospered in a good business, and who gives freely to the work of the Lord in both the home and foreign mission fields. This gentleman, after the Sunday morning service came up to us and told us that if we could use a little Ford automobile in our missionary work in Chosen he would be glad to give us one. And, characteristic of the man, and of the quiet, humble way in which he gives, he insisted that his name be not mentioned but that we accept the present as coming to us from the Church of Unionville.

And now we wish to write in appreciation of this Ford. We have accepted it as a gift from the Lord for our use in His Work, and we are desirous that it shall be used well in this cause. It is more deeply appreciated because of the way it has come to us—given by a man whom we had never met before, in a little village in the country; it was given without our asking, and the spirit of the giver in putting himself in the background and putting the name of the church first has been a lesson and an inspiration to us all who know the circumstances. The giving of the machine to us was the first good big part. Yet as all who live in the Far East know, freight rates have ascended many points this past year, especially on packages of large

size which puts them in the maximum class. The freight on a Ford to Korea at the present time is almost as much as its initial cost in Detroit. It all came about in a short time. A gentleman friend in Los Angeles heard about the generous gift of the gentleman in New York and immediately said he would pay all the forwarding charges to Chosen. So here the Ford is, greatly appreciated. It is not the first of its kind to be used by the missionaries. Of course there are many kinds of motorcycles and sidecars and pull-cars and push-wheels of all species of motordom being tried out by the foreigners of Chosen. Some put their trust in three-wheelers, others speed themselves around on bucking two-wheelers, while still others insist that for the poor missionary one motor wheel is sufficient, and they pin their faith to that noisy, trusty little attachment which can be clamped onto a bicycle or a ricksha or a push-cart or a row-boat and "jerk you around anywhere."

But here's an appreciation of the first missionary Ford. It is a Pullman car of luxury and a giant of usefulness alongside of the various other sputtering, nervous, little demons that we have tried to ride over the roads of Chosen. But here we are getting off the track. If we keep on this way, advertising for the Ford Company, Editor DeCamp will not give us the space he has allotted to us in this paper but will shove us off into the back pages of the magazine, and charge us for the space besides. We just want to say that we hope other friends in America will follow in what has been started in Chosen this year. We are pleased to hear that a Methodist Missionary is bringing a Ford with her when she arrives this fall from the U. S. A. And we are glad to know that our busy Dr. Avison is to have an Overland for his use in the city of Seoul. My father visited Chosen a few years ago and often travelled with us to the country. He went back home to America saying, "Nothing in the way of good equipment is too good for the missionary." And from him came our motorcycle. Certainly if we consider the work of the busy missionary worth while

at all, anything that will help save time, conserve strength, and make more work possible for him is certainly a most practicable and reasonable gift to provide him.

The Ford has not been here long enough for us to tell you all about its varied uses and advantages—and expenses. But we have already used it for over three months and we have driven it about 2,000 miles, including a trip to Kangkei and Wonsan. In this country where there are no garages, nor service stations, and no one to give you advice about your Ford, we have already come to get quite well acquainted with our machine and learned to like it. We never have any cause for jealousy because there is usually no one around who ever gets into closer intimacy with our Ford than we do. We think we know a little about what it will do and what it is good for, and we are going to outline here a few of its limitations and its uses as we have found them this summer.

We do not intend to give anyone the idea that we are going to forsake our wife and children and friends and go off somewhere and live in that automobile. There are times that we would rather be at home, or at least have the car left at home, than driving it around over the country. It cannot be used as a means of itineration day in and day out. This country has not yet reached the stage in its development when a motorcar will do the same work that it will do in America. There are certain times and seasons when the car would better be at home in the barn. There are many places where it will not yet go. There are some times, too, when even a Ford will break down and be out of use for a while. And besides, the ever-rising price of gasoline and the utter impossibility of buying it out in the rural districts will prohibit a man from using his car as he travels on his long trips every day in the country. No, we are still keeping our seven-dollar-and-a-half share of that sturdy donkey up in Tukchyun county. He will always be used, we expect, as a sort of "tender" for the Ford, altho when we think of the disposition of that little donkey there is a mistake

in the choice of words somewhere in the above phrase.

We expect to make some long trips in the machine when the roads and the seasons will allow, but the base will have to be at home. Our idea of the machine is not to use it in continuous itineration but out on trips of shorter duration, to visit points in the country where we have special and urgent business. We can often go out for over Sunday. Sometimes on trips close by we can save expenses and time and baggage by going out early Sunday morning, holding two or three services and returning in the evening. We have already tried this and it is very satisfactory. One advantage is that we can take either our wife, or another missionary, or several Korean brethren of the city, or may be all of them, to help us in our work and make the trip count for more. Ways are multiplied in which the Ford connects the country with the advantages of the city, and brings more people of the better developed city churches into contact with the more needy rural churches. We have found the car exceedingly useful here in the city of Pyengyang where the roads are very good. Our mission compound is far away from the station, the Post Office, the bank, and business center of the town. The Seventh Presbyterian Church of which the writer is the pastor is about two miles from our house. The car takes us there quickly and easily—all who want to go—and rain is no excuse for staying at home.

We do not wish anybody to think of the hardship that there is involved in driving this new automobile around over the country. The gentleman who gave us the car said, "I hope that you will enjoy it, too." And we do. It is real fun to be the keeper of the only automobile in the station. A man has far more fun driving a car in Chosen than he does in America. Automobiles are scarce here. Every ride that we have given to other folks has been appreciated. We have given many rides to Koreans who have never been in a car before. You can always tell that kind by the way he climbs into the machine. He will invariably take off his

shoes and leave them outside on the running board before he enters. One man whom we took for a ride the other day did this without our noticing, and when he got ready to alight his shoes were gone. Would not Mr. Henry Ford be highly honored if he knew of the way in which these people regard as holy ground the rear seat of his popular touring car? Think of all the mud that those desecrating Americans have tracked into that back seat!

One of the most appreciative passengers that we have ever taken with us is our old friend Mrs. Yi, Pu Mu Kol Yi Si as she is known around here. She is the grandmother of Dr. Graham Lee, she says, and was one of the Lees' staunchest friends while they were here. She is 89 years old. We invited her for a ride one evening. We took her thru the city and out to Ki-ja's Park and out in the country. Soon after we had started and were bowling along at a good rate we turned around and asked her how she liked the Ford. "Don't bother me" she answered with apparent difficulty. "I can't talk. My mouth is full of wind!" We took her up the mountain to the lookout near Peony Point, a place she had not been able to climb since she was a young woman. She saw her city spread out before, the playground of her girlhood, and the beautiful river and the green pine trees and the verdant fields far below and as we rested there the dear old grandma pathetically exclaimed, "I have ridden in an automobile! I have seen this wonderful sight again! Now I am ready to die!" Could those two good friends of ours, the one from New York and the other from Los Angeles have been with us they would have both agreed that the little Ford was paying for itself that evening. When later in the moonlight we put our aged friend down at the door of her thatched cottage she turned around to us and said, "I am not going to thank you. This isn't your automobile anyway. I'll give thanks when I say my prayers tonight." However the next day an anonymous chicken was brought around to our house and tied to our kitchen door. If a these missionaries would only pay up I could

start a young poultry farm in our back yard as a by-product of the Ford!

We regard this present as for our church work, to help in any way for good, to be shared with other missionaries, and above all to be shared with our Korean brothers and sisters. We have an opportunity to make ourselves useful, and yes, to give the Koreans a little pleasure when we can—for we know how barren their lives are.

You folks who would like to see Pyengyang, traveller from the homeland or fellow missionary from some other station, tell us when you are coming, and, if we can, we will be glad to put into practical reality what we wrote in our imagination a few years ago about sightseeing in "A wide-awake station in the land of Chosen."

There now, who wants the next ride in that "Self-going Buggy," the new missionary Ford?

Journeyings In War Time.

By GERALD BONWICK.

"In the small duties of life help us to be faithful, and in the larger ones heroic and brave, even to the laying down of life if needs be." Thus prayed our pastor, Rev. Dr. Charles Brown, at Ferme Park, London, on the Sunday morning previous to our sailing again for Korea. Our duty led us back there to the loved work and yet the way seemed dangerous and perhaps impossible. If our lives were to be laid down in the attempt to reach our field it would be done at duty's call. If others were volunteering for the service of King and Country why should not we, too, run some measure of risk in the service of the King of Kings?

It was a perplexing journey that faced our family of five, including a little one of three and a half years, for the Siberia route was impracticable owing to the Russian revolution, and the journey by sea all round the Cape of Good Hope from England to Korea seemed to be long as well as tedious. Indeed the British government was unwilling to issue passports for women and children to travel anywhere beyond the borders of the United Kingdom on account of the undoubted submarine risks. We had practically decided upon a little flat in London for the wife and bairns until the end of the war, and were making up our minds that I must return to Korea alone, when suddenly we got word that our application for the favor of passages on a Canadian troopship had been granted and we were to sail in three days.

What a packing-up to be sure, and how thankful we were to hear that we were really to get out of "the right little, tight little island." We did not know the name of our boat or of our destination on the other side of the Atlantic. There was no information going at all, for fear of news leaking out, even our port of embarkation would only be made known to us when we were on the boat-train and had already left London. Our business, pure and simple, was to get on that boat-train and you may depend upon it we were there.

Yes! We were bound for Liverpool and from thence to Halifax, Nova Scotia. The troopship was one of the largest White Star liners converted to the government's use. We had a thousand wounded and invalid soldiers on board and several hundred wives and children of Canadian soldiers being sent back home by their government. We were allowed to creep in among them and very comfortably were we housed in first-class accomodation at second-class rates. Our boat was armed with four six-inch guns whose crews were continually on duty day and night. We started, but had only sailed a couple of miles when down went the anchors and we lay in the Mersey for four days waiting a favourable opportunity to get out into the Atlantic. The time hung heavily on our hands but we preferred security to risk where possible, for only a few days before we had been in the midst of the great German air-raid on London and had seen thirty of their

aeroplanes sail over our heads as we stood in our garden at home. Boat-drill was the order of the day and all the women attended a special lecture for instruction as to how to care for their children and each other in view of a possible submarine attack. No babies were to be left sleeping alone in the staterooms as if we were torpedoed there would be difficulty in getting to them. It all helped to make the coming dangers seem very real and the orders given that everyone was to sleep in one's clothes during the first two nights we were at sea did not tone down our imaginings. At last we ventured forth guarded by four swift destroyers which steamed round and round us until we were half-way across the ocean. But we ran into no dangers; a Father's mercies were ours. After zigzagging all the way we arrived at our port in due season having no untoward incident to record, though outside Halifax we lay for two days in a fog so dangerous that the very next boat after ours ran ashore and was wrecked. We were heartily thankful to lay aside the clumsy lifebelts that we all had been compelled to wear the whole journey through.

Then followed five days and nights on the train across Canada. At Vancouver our boat was to have sailed for Yokohama the day after we arrived but a dock-strike delayed us for two weeks, and we had to put in this period at an hotel. We were comfortably accommodated and it was only at a later date that we realized that we had passed through rather an unlooked-for experience while there. We had been quite interested in a new waitress that made her appearance in the dining-room a few days after our own arrival. She seemed to be so quick and bright, and yet was evidently unaccustomed to the work, but we had no special conversations with her though she found out where we were bound for and that we were missionaries. A few weeks after our arrival in Seoul what was our surprise to receive a letter from a new correspondent beginning: "You will be surprised to get a letter from me, but I am that very green waitress who experimented upon you and your family in the hotel at Vancouver."

Then it went on to say that she is a graduate of Chicago University who is very interested in Social Settlement work, especially among girls earning their livings in hotels and factories and the like, and, to get a knowledge at first hand of their difficulties and needs she had determined to become a waitress in an hotel and try it out for three months.

Now she wished to "adopt" us as her own missionary family; she already had two or three of alien nations in whom she was interested and we were to be added to that number. Though Foreign Missions had always appealed to her sympathies she felt they would seem much more real to her if she had some definite connection with a missionary family whom she personally knew. Of course we cordially replied and so the new relationship is established, and we hope it will be beneficial to both parties and to Mission work in general.

But the journey back to Korea lacked most of the excitements of our homeward trip to England the summer before across Siberia, Sweden and the North Sea. Then we had to pass through the customs six times and sometimes the process was no pastime. At Petrograd they carefully scanned every page of our little girl's toy-books for fear we might take secret messages to the enemy. At the Finland border my wife and I were ushered into a waiting-room with the other passengers under a military guard with fixed bayonets, and were instructed to leave our three girls in the train to await our return. They detained us all for over an hour and when my wife begged to be allowed to go to the children she was calmly told that she could not get to them, the train had gone farther up the line and had not come back yet. Imagine the poor children's terror at finding their train going off with them and their only protectors in a strange land left behind. When we got back to them finally, for we found the train had been shunted to another platform, it took some time to get them back to a normal frame of mind. Then at the boundary between Finland and Sweden away up in the Arctic Circle I had to produce

my pocketbook and let the examining officer count over my money to see that I was not taking too much out of the country. Apparently no-one's word could be taken in such a matter, though a little later on in another place the moment I informed the man I was a missionary he freed me from further inquiries. "Then you may go" he said, as if I had put up some kind of successful defence. Before we could enter Sweden a careful medical examination was made and we were warned that we all might be called upon to strip, for only two weeks before a party of Swedish women spies coming out of Russia had been detected at this very place with messages written on the skin of their backs in invisible ink for the information of Germany, and they had been led straight out and shot on the spot.

Fortunately we did not have this test applied, though you may be sure we carried no messages for anyone, but we were astonished to hear the doctor say that our eldest girl had a fever and must be detained for further examination. We had visions of our having to put up in that little out of the way place for nobody knew how long, losing our bookings on the trains and all sorts of possible difficulties. Frances cried and assured us there was nothing wrong with her at all and so it turned out; a later examination proved that the former one was all a mistake and we all hustled on breathing freer and feeling freer when we got into Sweden. But we felt best of all when we landed in Newcastle and knew we were on our native soil once more.

The Benefits which Christianity has Conferred on Korea.

BY YI KWANG SU. 李光洙

(A Free Translation by the HON. T. H. YUN).

1. CHRISTIANITY MADE KNOWN TO THE KOREAN THE AFFAIRS OF THE WEST. Formerly the Korean knew of no country other than Korea and China. He had no idea that learning, morality and other forms of civilization existed anywhere outside of these two countries. But since the missionary went about preaching everywhere, the Korean has learned that there is such a thing as the Western world. He has even faintly realized that the West has developed a peculiar form of civilization and that this civilization is superior to that of the East. Had he been of a progressive nature and zealous for knowledge, he might have learned from the missionary the Western arts in politics, in science, in industry and in literature. But the want of progressiveness and of passion for knowledge on our part, coupled with the fact that the new converts were mostly drawn from the ignorant classes, kept us from making the

most of the fine opportunity. Yet the Pai Chai School party and a few others understood something of the Occidental civilization. The political movement like that of the Independence Club may be said to have been an echo of the Western influence. It is, at any rate, an undeniable fact that Christianity brought to Korea the dawning light of that civilization.

2. THE QUICKENING OF THE MORAL SENSE OF THE PEOPLE. Toward the end of the Korean regime it was not only politics that were corrupt. Industry and finance were disorganized. As education was neglected, and administration rotten, social morals were indescribably corrupt. The whirlwind of extravagance, selfishness, dishonesty and jealousy swept over the nation. Officials openly practiced bribery, favoritism and cruelty. People sank deep in debauchery. Even children indulged in gambling. Slaves were sold and bought. Everybody seemed to think of noth-

ing but evil day and night. Summed up in one sentence; the Korean degeneration reached the point where life had no ideal and morality, no standard. When I think of what I heard and saw in my childhood, I can't help trembling. To this confused and wicked society Christianity brought a high ideal of life and the dignity of virtue. Intemperance and immorality were forbidden. Dishonesty was denounced. Human traffic was discouraged. To worship God, to seek after righteousness, to teach new ways of living a pure, ideal life—all this has been the gift of Christianity. It is Christianity that has enabled nearly three hundred thousand souls to enjoy religious consolations and to strive after a morally pure life.

Not only the Christians but, through them, the moral conscience of the whole nation has been awakened and the ethical standard has been raised,—another inestimable service which we owe to Christianity.

3. THE SPREAD OF EDUCATION. We have now common schools and higher common schools at different localities. In Seoul there are even schools for special subjects. Educational facilities are thus being provided. But up to seven or eight years ago, there were scarcely any but Christian schools. Of those who have received the new education, and who are above thirty years of age, the majority are graduates from Christian Institutions of learning.

Since the religious revolution in Europe, the Christian Church has found it necessary to establish schools. As all believers had to study the Bible children were taught to read. This became the foundation of the modern system of common education. For the same reason, the Christian Church in Korea has given much attention to the founding of schools and hospitals. A church with two or three hundred members has a primary school, as a rule. It is thus that the Christian Church has laid the

foundation of Korea's new system of education, imperfect as it may be yet.

Besides school education, the necessity for reading the Bible and hymns has induced illiterate believers to learn Un-moon. Moreover, the reading of the Scriptures has created a taste for reading, with pleasure, such simple religious works as the *Pilgrim's Progress*, etc. Thanks to this fact most Christians male or female, old or young, have acquired the knowledge of letters and the ability to read. Of all precious things in this world what may compare with the knowledge of letters and the ability to read?

4. THE STATUS OF WOMAN HAS BEEN RAISED. The distinguishing mark of Oriental ethics is to honor man and despise woman. Especially in Korea a woman was considered no better than a domestic animal. She was denied the privilege of education. To assert her personality or to engage in an independent livelihood was never dreamt of. But it is the blessing of Christianity that has induced her to attend church services and to engage in acts of worship along with men, giving her the conception that men and women are sons and daughters of God on equal terms. A Christian woman enjoys that same power with men to vote for the election of church officers. She shares equally with men the responsibility of supporting the Church. In the roll-book of Christians a woman possesses her individuality as well as a man. Except for the posts of pastors or elders and a few other offices that are defined by the Scriptures, she has the right to be elected to a church office.

The first school for girls was a Christian school and the first girl students were Christians. Now-a-days there are common schools and high schools for girls; but as late as five or six years ago the very mention of a female student was associated with a Christian girl.

Again it is the Christian Church in Korea that has sanctioned the re-marriage of women. By breaking down the notion that it is a great sin for a woman to re-marry according to the literal interpretation of the maxim that "a virtuous woman never has two husbands" Christianity has conferred on the Korean woman a precious freedom.

5. THE HURTFUL CUSTOM OF EARLY MARRIAGE BEEN RECTIFIED. Now we have a legal age for marriage so that early marriage is, at least theoretically, forbidden. But formerly it was Christians alone who enforced strict rules against premature marriages.

6. THE UNIVERSALIZATION OF UN-MOON. It is the Christian Church that has given to the Korean the idea that Un-moon is also a form of writing. The translation of the precious Testaments, Old and New, and of the hymns has given to Un-moon its dignity and universality. It is true that the Chinese classics have Un-moon renderings, but their use has been restricted, and their defectiveness could hardly be called a translation. They simply supplied Korean punctuation to Chinese reading. On the contrary, the Korean Bible can justly claim to be in pure Korean language, imperfect as the translation now stands. It is probable that the Korean alphabet and the Korean language have become, for the first time, the medium of high and noble thoughts through the translation of the Bible. When the history of Korean literature shall come to be written by a future historian, the fact that the Bible was translated in pure Korean will find its place in the first page.

7. THE MENTAL FACULTIES OF THE KOREAN HAVE BEEN STIMULATED. The Korean mind had been paralysed, dried up, and stagnated. To this, Christian thoughts, unheard of in former ages, brought a powerful stimulation. The conflict between the old and new ideas,

characteristic of an intellectual awakening, raised its first curtain in the bosom of the Christian. As yet, the result of this conflict has not been shown in verbal or written forms; nevertheless, no one may deny that the heaven has been working mightily though unconsciously and unnoticed. As the Korean has a natural penchant toward philosophic speculations, the Christian ethical standard, so entirely different from the Oriental rather than its scientific spirit, must have been a great provocative to the Korean thought.

8. THE SELF-CONSCIOUSNESS OF ONE'S INDIVIDUAL PERSONALITY HAS BEEN ANOTHER GIFT OF CHRISTIANITY. The individual is the basis of this religion. In the Confucian system, the sage makes ethical laws for the people who are required to obey them unconsciously. "People should be made to obey but they should not be made to know," is the Confucian doctrine. Hence the Confucian ethics destroy private judgment, and this has hindered the free development of thought. But Christianity teaches that each individual, through his own prayer and endeavor, can find and see God and obtain eternal life. The salvation of each person's soul is the goal of each person. To say that all persons, sons, daughters and slaves,—in fact every human being has a soul implies that all men are brothers; that everybody is to be respected; and that all persons are equal in status and dignity, however they may differ in abilities. This is the source from which is derived the idea of the equality of men and women. This is the root of modern ethics.

The benefits enumerated above are the gift of Christianity. Of course, in the eyes of a religionist these benefits are but the side issues of the main object which is to lead tens of thousands of souls into the Kingdom of Heaven. We have but treated the subject from the viewpoint of the history of civilization.

Shocks and Shock Absorbers.

I.

BY W. P. PARKER.

For a consideration—not financial, or nominal, but of my feelings—I have agreed to furnish the editor with a series of papers on some of the awful shocks felt recently here in the East. I say recently because in introducing myself I am forced to confess that I am one of those new missionaries who don't know anything and have to give all they tell second-hand; yet there are advantages in even that great misfortune, for when the writer hears you criticize any point he can lay it on the other fellow and anything told second-hand will at least please somebody, for no one is so modest as not to admire greatly his own thoughts. So here goes.

I am one of those peculiar and rare specimens (I mean I thought I was till I came to the field, when I found everyone else thought the same) who in the home land always had the greatest respect for missionaries, even though I confessed that they were all big-headed and prouder than Atlas had a right to be. And so it was with a great deal of misgiving that I finally decided to become a volunteer for the foreign field, and with even more misgiving did I actually come. But I concluded that I would gradually absorb some of the goodness of those around me, and by constant contact I might become passable, at least to the heathen who couldn't know so very much after all. So I came. Bump!!!

You see I had the misfortune to expect to go to a certain station, and had read up quite a bit on it so I would know all the people, and the further misfortune of expecting to do a certain work for which I had made a little extra preparation. Well, I think I had better pass that over by saying that I was simply mistaken, fearfully so, and several of the members of the station to which I was really to go spared no pains in telling me so. And as for work, I was sent to school and put in the primary grade at the

very first beginning. And I a college graduate, and if I chose to spread it, even more! But what got me was a conclusion drawn from remarks I heard and actions I saw: some of my fellow workers were not much better than I, and some I didn't believe were hardly as good. Not that there were not shining lights—with some even Deacon Yang himself could have found no fault—but how could a fellow see *them* when *there were some not much better than himself*.

I guess I knew that I would have to go to school and learn different words for house, and man, and cat, and wagon from what I had been used to saying, but I had the vague idea that it would be pretty easy, and after a few weeks I'd be saying them almost unconsciously as it were, and running the whole mission—or, at least, my department of it. Guess I did get shocked, not on one point, but on both. Whew!. Why you know what I had to do! Say ka, kya, ke, kye, ko, kyo, ku, kyu, keu, ki, ka, over and over, and over again—so I could get the proper *pronunciation*—as if *k* joined to *a* didn't spell *ka*, but some other thing! And I couldn't even vote in station meetings! I was allowed to express my opinions sometimes, but always with the strict understanding that they were of no value. My place was to be seen and not be heard except for the droning sing-song of ka-kya with my teacher in learning how to pronounce. I felt like a kid of five with those around me asking me how many words I had learned and if I could read yet.

I gradually came to the conclusion that the new missionaries were shocked at the old ones, and the old ones at the new ones, and all at the Koreans, and the Koreans at everyone of us, each with more intensity than the last, so that to what extent the natives were shocked words fail me to express. I was given the only task for which I was deemed at all fit, with the

understanding that the only reason for doing so was because there was positively no one else who could give the time to it, and that they had to make some kind of a shift! Missionaries are very plain-spoken people, I guess. But I must hasten on to my task and the success (?) I had with it. It was teaching English in the local schools, and how I did glory in going around telling the boys in the room that this was "chair," and this a "desk," and that a "table," and that over yonder a "clock," and have them say, "chai-ru, desukeu, tay-bool, kuroku." As for my success, it had its limits, but made me feel delighted over the progress I was making myself, till I tried some of my Korean words I had learned. They thought I was talking English, and asked me what it meant in Korean, and one of the "old" men had to explain.

Then Annual Meeting came. As a new man of course I was welcomed. One of the "O. M.'s" got up and made the motion that Mr. N. M. be given the privilege of the floor with the understanding-ahem!-that he did not yet have a vote (and he might have added, knew nothing), and another O. M. seconded the motion, always bearing in mind-ahem!-that he did not have the right to cast vote, and everybody said, "Let's hear how he's getting along in his primer; can he read yet?" and I stood up and gave a piece of my mind on the important object of debate, and was gently smiled at for my trouble, for of course a kindergarten scholar couldn't talk about such things. What shocked me though was not this, for I had become

used to my extreme ignorance, but the next instant another of the O. M.'s arose and nominated me for recording secretary—because I was new, and my election would not cut off anyone who could debate. The remainder of the meeting I was too busy to know whether I was being shocked or not, but I know I got hard enough hits to call myself so. It was, "Mr. Secretary, please restate that motion (something about Choi Kyeng Hak being approved as Pai Moksa's *chosa* in Hamheung *chigung*, whatever that may have been)," or, "Mr. Secretary, please give the dates of those classes *um yukero*," or, Was that *chundoin* approved, Mr. Secretary?" till I asked them whether they took me for a heathen Chinese, or what not? And they said, for what *not*, most decidedly. Every thing that went wrong they blamed on me; it didn't seem to occur to them that O. M. Chairman might have made a mistake, or that the committees might have failed to spell correctly, that they themselves might be talking a foreign tongue.

However, I will not close this article, even, without an absorber, for there is a moral in what I have written, and as my title shows I have made the agreement to have a moral ending without which not even a N. M. must write. It isn't long, but worth thinking about: The first foremost and most important axiom I found in my first lesson was this: Preachers are human, Sunday School teachers are human, and missionaries also have to fall in line, for they are but human too.

Prayer.

The weary ones had rest, the sad had joy
That day, and wondered "how" ?
A ploughman, singing at his work, had prayed
"Lord, help them now."

Away in foreign lands they wondered "how"
Their simple word had power ?
At home, the Christians two or three had met
To pray an hour !

F. M. N.

With Lancet and Gun.

By R. M. WILSON, M. D.

The past year has been an unusually heavy one for me as Dr. Timmons is in America and I have had to look after the two plants at Kwangju and Soonchun. Soonchun is 60 miles away over some very high mountains, ten passes in all, and this trip I usually make in a day, with two or three relays of horses, then take a cot in the massage department of the hospital and recuperate. Glad to say, though, that Dr. Rogers is expected this week and he will look after the Soonchun hospital.

Clinic is heavy these days, running about 1,200 cases a month. One of my assistants has graduated in medicine and is a great help to me. In fact he has had a good part of the work at the hospital during the past year. About eight years ago I picked up a little boy in the street with long hair down his back. Took him into the clinic and put him to dressing sores and scrubbing floors. He caught on to things from the very start and was soon drug clerk. Four years ago I sent him to the Union Medical School and he graduated with first honors. The other morning after my return to town he said "We have five operations." As they were his cases I said I would just assist him. He first removed a large ovarian cyst weighing 20 lbs., and then removed a large tumor from a woman's neck, which is always dangerous and difficult. He then amputated a leg; did a bone case, and then a big abdominal abscess. As I was called out he did them all except the first by himself. He is making a splendid doctor and of course we are proud of him. He is to be married this spring to a very bright and attractive girl and all of their correspondence has been in English and according to our customs, and not the old way. Usually the parents select a girl for their son, often a child or possibly a woman much older than the boy, and one he has probably never seen, but Dr. Choe chose his own girl and wrote his own letters and they are often about

as sweet and loving as any I have ever seen in America. We are now building him a nice home and I hope that she may be able to help us some at the hospital.

Recently a woman came bringing her baby having some foreign body in its throat. After many attempts and difficult pulling I extracted from the little thing's throat a terrible piece of shell fish, the leg of a crab—about as rough and horrible a thing as one could imagine, about like cuckleburr. Came near losing the life of the child during the operation as the bone had been in there 24 hours and the child was quite exhausted. Finally it was out, and I asked whether the child were a boy or a girl. The mother replied "You don't think I would bring a girl 30 miles for treatment do you?" With a heathen a boy is the *whole* thing and if a girl baby comes there is great disappointment. So you see this country still needs missionaries.

Mr. Preston and I were out last Saturday to locate a place for a leper home, and noticed a commotion in a village. We found that a big black bear had entered the bamboo behind the village. The quarry was soon located; and it was learned from excited people that a score of men had just been injured by the big beast. Armed with picks and spades for the most part and two or three rude spears they were no match for their antagonist, and six men were injured, three of them seriously. We had shot-guns loaded with only bird-shot and one shell with buck-shot. Thinking it a small bear I rushed into the bamboo and shot the one load of heavy shot, thinking it would be a simple matter. The beast was only enraged and ran in the direction of Mr. Preston, who fired three loads of bird-shot into his thick skin. He then made a grand rush toward me and getting about ten feet from me I put a full load of No. 4 bird shot into his brain and ended the fray. He measured $7\frac{1}{2}$ ft. long and weighed 345 pounds. Found his gall bladder to be worth \$50, as it's

considered by the natives fine medicine for sore eyes. We gave them this, however, and half the meat. Two of the men's arms were broken by the bear as they had fought with it, and an old man 73 years of age was terribly torn in nine places and left arm broken. As he ran to get out of the way he fell and the bear piled on. We took all the crippled ones into the hospital and it took almost a day to patch them up and set all bones. I killed a big wild boar some years ago but he was not in the class of this bear. The boar I think the most vicious beast out here. Only this week one attacked a Korean and killed him in short order. There are big tigers in Korea but they rarely come out and attack a man, tho occasionally one carries off a child.

We now have 232 lepers in the home, and they are as happy a lot of people as you could imagine. They call the place "Heaven," and indeed it is heaven as compared to their customary existence. The other day a woman with sores over her body fell at my feet begging that we let her be a leper also. I told her she could enter the general hospital and be treated for a week or so. "No," she said, "I want to enter the *leper* home and stay there." Should a rich man meet a poor boy and say "Here is a fine auto, or \$2,000, take it

and do just as you please," the boy would not feel any happier or more lucky than one of these lepers does on entering this home. We have a big field-day every year, with all kinds of games and sports. There is a school for all the children, which is a very great treat for a Korean. Once a month we kill a calf or buy them some meat, which is a great treat also. Each leper gets a new suit of clothes and a bandana handkerchief annually. All who are able have to work, and make a garden for themselves; so all this keeps them busy, and if one keeps busy and thinks less of self he is apt to be happy. Now all this costs about \$2.40 per month for each leper. Don't you think we should take in more? To-day as I looked out and saw seven poor fellows shivering, standing in the cold and begging to be taken in, I thought how many people at home would love to have the privilege of supporting a few of these seven if they only knew about them. You can tell them what \$2.40 will do for a poor miserable outcast. It's hard to imagine that a leper can be made happy so easily, but it's a fact. In the home their ulcers are treated and heal, and there is much improvement in their condition noticeable in a short while.

Twenty Fifth Anniversary of Rev. Dr. and Mrs. Swallen.

BY SAMUEL A. MOFFETT.

The year 1892 marked the greatest proportionate increase in the force of workers in Korea of any year in the history of Missions in this land. The Northern Presbyterian Mission received four ordained men and the wives of three of them, Rev. and Mrs. S. F. Moore, Rev. and Mrs. F. S. Miller, Rev. Graham Lee, (Mrs. Lee came in 1894) and Rev. and Mrs. W. L. Swallen, while the Southern Presbyterian Mission was opened with the arrival of that pioneer band of seven whose 25th anniversary has just been so pleasantly celebrated at Chunju.

Five of those arriving that year celebrate the anniversary with the many Koreans now in Heaven, but both Dr. and Mrs. Swallen are with us and the Koreans here have delighted to honor them.

They arrived 25 years ago this month of November and to few missionaries has it been given to be so richly blessed and to be so great a blessing.

Appointed first to the new Station of Pyongyang, Mr. Swallen went with his colleagues Messrs. Moffett and Lee for the selection of a

site for the new station. This was in February 1893 but at the Annual Meeting that year he and Mrs. Swallen were transferred to Wonsan as colleagues of Mr. and Mrs. Gale, who had opened the station there in 1892. For six years they labored in the Wonsan field until this station was turned over to the Canadian Presbyterian Mission in 1899, when they were again assigned to Pyengyang and moved there in April of that year. In Wonsan they had endured hardships as good soldiers of Jesus Christ, Dr. Swallen the indefatigable itinerator taking long trips up and down the coast of Ham Kyeng province and establishing the Church in many centers.

At the celebration in Central Church, Pyengyang, the Wonsan language teacher told of some of the experiences and difficulties of those early days and paid eloquent tribute to the character and consecration of both Mr. and Mrs. Swallen during those pioneer days.

From 1899, for these 18 years, they have been among the greatest factors in the development of the large Evangelistic work and the system of Bible Classes which have marked the Pyengyang station.

Mr. Swallen began his work here in company with Mr. Lee in the Western circuit of Whanghai province, taking 4 counties where in 1906 the Chairyung station was opened, while Mrs. Swallen began the instruction of the women in Central Church and taught one of the Teacher Training Classes. They were soon assigned the over-sight of the Christians near the South Gate and in 1903 were set off from the Central Church with 172 members and catechumens to form the South Gate Church of which Dr. Swallen became the pastor, and so continued until the installation of a Korean pastor in sole charge in 1915.

After 7 years work in Whanghai province the Chairyung Station was opened in 1906 and the Western circuit of Pyeng An formerly under the care of Messrs. Moffett, Baird and Hunt with about 40 groups and some 3,000 Christians was transferred to Dr. Swallen's care, and here for over ten years he and Mrs.

Swallen have done a monumental work in the faithful, persistent cultivation of this field until today it constitutes nearly one third of the Christian constituency of Pyengyang station, reporting over 60 churches with more than 6,000 members and catechumens, with 12 ordained pastors and 10 helpers all supported by the Korean Church. Mrs. Swallen has had special oversight of the Bible Classes, there having been held 148 of these for men and women this last year with an attendance of *over 9,000*. Many of these classes she has conducted personally having proved almost as good an itinerator as her husband, in the years since the children have grown up.

The Koreans of the Western circuit and of the City and the many pastors and theological students who had grown up under Dr. Swallen's instruction desired to give expression to their love and esteem for Dr. and Mrs. Swallen and so arranged for a celebration, when the pastors and students were in attendance upon the Seminary and its Post-Graduate course in June, which was successfully and enthusiastically carried out.

Their work will reach far into the future through the books on Church History, O. T. History, the Life of Christ, Christian Ethics, Sunday School Lessons and Bible Studies which Dr. Swallen prepared, and through the Correspondence Course of Bible Study first inaugurated by Mrs. Swallen for the women of the Western circuit and then developed by them both for men and women of the whole station. Dr. Swallen has for 15 years been one of the Professors in the Theological Seminary and has helped to train all the ministry of the church. His *Alma Mater*, Wooster University, Ohio, gave him the degree of Doctor of Divinity in 1912. Among their many blessings, as well as contributions to the mission field, we must include the fact of the return as a missionary to Korea of their eldest daughter, Miss Olivette Swallen, while the second daughter Miss Gertrude is expected next year.

The Koreans, their many friends and their most intimate colleagues delight to express love and appreciation and wish them another Twenty Five years of service.

Rev. Thomas Edwin Wilson.

Further Biographical Facts furnished by PAUL CRANE.

Death, who visits alike the hut of the peasant and the palace of the king, has laid his hand upon the body of our dear friend and brother T. E. Wilson. In this day, when afflictions are coming thick and fast upon our Mission body in Korea, the departure of this noble spirit seems a terrible climax. We are comforted by the firm persuasion that "Our Father" is doing His utmost to teach us His children, some much needed and precious truths.

Thomas Edwin Wilson was born in Columbus, Ark in 1886. There he spent his early years as a student in the high school until he went for further education to Batesville. It was while here that he made the decision that determined his vocation after which he earnestly entered upon preparation for the Gospel Ministry.

The usual advantages of a liberal education culminated with the theological seminary; prior to this a year of school teaching was experienced and after it a two years' service as pastor of a church in Columbus, Georgia, until the way opened for him to go to the front as a foreign missionary.

The too common idea that foreign missionaries consist of those who could never succeed as ministers of the Gospel in the homeland, was contradicted in the case of our beloved brother, as the following extract from an appeal that he tarry longer with the Columbus church will attest. "You have so completely wrapped yourself about our hearts that something seemed to snap when you left us. Why not come back to us until you know definitely when you can sail? You have won our hearts and have done more for our church than any pastor we have ever had. I do not feel that your work here is finished and we all long to have you come back.....If you will consent to do this you will make a whole church happy;" and yet again, in speaking of another friend, whom Mr. Wilson had influenced he wrote "we have just had a letter from R, who is full of delight in his having you in his home. He is certainly deeply attached to you and I believe, if you will resume your work here where you can keep in personal touch with him, you can take

him to Korea with you or as soon as he finishes his studies. I believe you can do as much for the advancement of Christ's Kingdom by remaining with us another year as you could accomplish in Korea. If you will only come back to us our entire church will rise and sing 'Praise God from Whom all blessings flow.'"

Mr. Wilson was ordained to the Gospel Ministry in 1913 and sailed for Korea in 1915 arriving here March 1st. He was a man of magnificent physique and engaging presence who would attract attention anywhere, though to his temperament this was distasteful. His early life, spent partially on a farm, gave him a strong body; and the leading part he took in college athletics contributed greatly to his physical development, so that, when he came to Korea, he was a veritable picture of health and one of the last men one would have thought would be sent home so soon, never to return.

His mental attainments were commendable. He knew how to make his mind work and that through long periods of time. At the age of nine he had recited the Shorter Catechism, and all through his school and college and seminary career he attained the goal through concentrated study. While among us here he studied the Korean language with the same conscientious zeal, and was making marked progress when his failing health refused to let him go further.

In spirit our friend showed a quietness and reservation which was exemplary. His heart was tender and his soul was over sensitive to the great eternal truths.

Stricken in the beginning of his career with a mysterious disease and having wedded on May 12th, 1917, Miss Georgia Crane who would be of utmost service to her beloved, they sailed five weeks later for the United States, hoping that the most eminent physicians might afford relief. These located the disease but refused to operate, and on the last day of September 1917, surrounded by all his kindred save a sister and a brother, conscious to the last, with conscience clear and heart at rest, with his own announcement "the end has come," he quietly stepped across the border into the presence of his Savior Lord.

Four Hundred Years after Luther.

Translated by F. H. SMITH.

(A translation of the Proclamation of the Japanese Christian Churches on the occasion of the Luther Quadricentennial.)

This day being October 31, 1917, it is just 400 years since Luther posted the Ninety-five Articles at Wittenberg. We are filled with admiration at this great work of Luther's, a work which made clear the spirit of Christianity, which extended the spirit of reform throughout the continent of Europe, which advocated the blessings of liberty, drove away the dark clouds that hung over religion, expelled superstition and broke down the evil customs of society.

As we commemorate this event, if we look at the present condition of the Empire and observe the trend of human society, especially if we examine the state of the religious world, we cannot fail to notice in many points the resemblance between the present time and the age of the Reformation in Europe. Naturally the comparison urges us to awake and arouses us to a strenuous and energetic advocacy of that which ought to be proclaimed in Japan.

1. The Japanese nation is religiously like a flock with no one to shepherd it. The authority of the spiritual world is relaxed, the power of faith has become weakened, the people follow they know not what. As to the spirit of piety, they are impoverished; reverence and shame have been swept from the earth; each day sees habits of pride, indulgence and profligacy growing more extreme. We have never known a time when the need for a reformation in the spiritual world is as urgent as today.

2. False worship, superstition and other deep-rooted evils related to religion, injure society, poison human hearts and are greatly to be feared. To correct these, to establish a sound religion, to arouse the spirit of piety, to revive a firm and grand faith-life, to elevate the temper and taste of the whole of society, is our burning duty and the demand of the age.

3. As to the object of worship, we believe that there can be none other than He who is

the Father of all peoples of the earth and their Lord, the one personal, true God.

4. There is naturally a clear distinction between religion and the respect paid to ancestors or the reverence shown historical personages who have rendered meritorious service to the nation. Under the pretext of reverencing these, to color the forms and ceremonies with a religious tinge and to confuse them with religion, is not only contrary to reason, but extends a bad educational influence, and hinders in many points the real progress of the nation. To do away with such evils, to drive away such harmful customs, as completely as purple swallows up red,' to reform the habits of bigotry and to encourage a cosmopolitan spirit is the responsibility of a loyal nation.

5. Freedom of faith and belief are guaranteed in the national constitution. We must exert our strength to the utmost to see that this right is perfected. But the customs that pertain today as to the establishment and visiting of shrines, the relation between the educational world and shrines, as well as many customs observed in towns and villages that are almost compulsory in character, are in not a few cases out of harmony with freedom of faith and belief. We believe it is the duty of the citizens of the Empire to straighten that which is crooked, and to correct that which is bent.

At this time, when the 400th anniversary of the great Reformation is being celebrated, those who are called Christians should seize the opportunity to spread abroad the convictions of the great reformers, to cause their fundamental principles to permeate the hearts of the people, to labor to increase the esteem for the spiritual value of the Bible and for its authority, to stir up and create the faith of salvation in Christ and His cross, to contend for the privileges of all Christians, to further all well founded Christian knowledge, and in all ways to sweep away unrighteousness and sin, and to work and fight for the Kingdom of God and for righteousness and morality.

Wanted. Information Photographs Specimens.

By RALPH G. MILLS, M. D.

Those whose work and itineration brings them into intimate contact with the Korean people have an unusually good opportunity to cooperate with the Research Department of the Severance Union Medical College. You doubtless know that we are striving to discover facts which can be passed on to those directing the study of hygiene, sanitation, dietetics and physiology in public classes or institutions, looking to the physical and hence the moral and spiritual uplift of the people. We would appreciate help especially along the following lines.

1. Trades that are unhealthful or injurious, evidences of harmfulness of brass turning or polishing as now practiced, etc.

2. Unhygienic practices which you think should be corrected in order to raise the standard of living.

3. Medical practices, either especially good or definitely harmful.

4. Specimens of native drugs, of all kinds, of Korean origin, and observations as to their use or abuse. This includes the collection of plants used for medical or other special purposes, together with notes as to locality, date and native names. Methods of collection and means for its accomplishment can be obtained on application. Drug collectors or merchants in the remote districts can be interested in this portion of the work and encouraged to collect

and prepare botanical specimens for specified sums.

5. Effective sanitary measures instituted by municipal or private effort.

6. Photographs of various phases of the fertilizer problem, illustrating methods of collecting, assembling, treating and distributing, especially those a little out of the ordinary or involving new or little used principles.

7. Useful, ingenious and novel ways in which the ordinary 5-gallon standard oil tin has been adapted to Oriental needs. This should be accompanied by photographs. The economic change resulting from the substitution of this tin for various articles of native manufacture and the effect of this upon the industries whose market is thus limited.

All expenses connected with the gathering of information, the purchase of specimens of photographs will be gladly borne by the department.

During the absence of the director on furlough the details of the departmental work will be in the hands of the Executive Committee of the Research Department, Drs. Ludlow, Van-Buskirk and Schofield, to whom any communications may be addressed.

Help us in this matter and you will be helping yourself, your work and the peoples for whom you came.

Things Korean.

By F. S. MILLER.

HIS APPOINTMENT.

We were very much intent on sleeping at Ana market the second day so as to be sure to reach Peace City for Wednesday evening prayer meeting, but the first day the old man who carried our bedding and food failed to

reach our appointed destination and we had to stop at an inn. Worse yet, he took four hours to make six miles the next morning. And worse yet, it started to rain. Determined to reach Ana that night we started out in the rain. The roads grew very wet and slippery.

By five we were within three miles of Ana but our carriers declared that they could go no further. In great disappointment we sought rooms in an inn and dried our clothing over braziers filled with charcoal.

In the morning when at last we reached Ana market we found why God had so delayed us the last two days; why He did not permit us to carry out our plans: a band of brigands had entered Ana that night and cleaned out every house and inn. Had they found a Westerner there, their first impulse would have been to shoot him lest he use on them the firearms all Westerners are supposed to carry. Then we repented of the impatience to which we had given vent.

THE DEACON'S RESTITUTION.

A missionary was examining a candidate for baptism. "What did you do about your sins when you believed in Jesus?" "I was sorry for them and mended them." "How did you mend them?" "By not committing them again." "If I break this pencil and resolve not to break it again will that mend it?" "No." "What must I do to mend it?" "Make it as much as you can like it was." Have you done that with your quarrels, debts and so forth?"

As deacon Kim sat and listened, an arrow of conviction pierced his heart. He went home, took some money from the box, went to the drugstore and said to the proprietor: "Here is money for that medicine I bought a month ago and promised to pay for in a few days. I beg pardon for not keeping my word." The drug-gist replied: "I have been watching you Christians to see if Christianity is any different from these other religions we have. Now I believe it is better, it gives power to its follower to do what it teaches, and gives humility too."

THE BEER SELLER OF WRESTLER PASS.

The marketers were returning from Chungju market. As a man with a sack on his shoulder passed the beer shop at Wrestler Pass the wo-

man who ran that institution called him and demanded payment for the beer he had bought last market day. He called back for her to wait till next market. She jumped up from her seat by her jar and, filling the air with vile abuse she ran after him, took hold of the sack and drew him back to the shop. They were both under the influence of alcohol and for fifteen minutes they let King Alcohol have his say. Every time the man made an effort to get away she took the sack off his shoulders and laid it down at her feet. Finally he paid his bill and started home, she following him with her eye and tongue till he was out of sight and hearing.

Perhaps six months after, as the meeting closed at Blackdike church, a woman came up to the platform and said to the missionary: "Will not the pastor stop at my house on his way home tomorrow?" "Who is that woman," asked the missionary after she had turned away, "Her face is new." "She is the former beer seller at Wrestler Pass." The next morning, as the missionary sat on the little porch in front of her store, she told of her conversion. "Someone handed me a leaflet one day as I sat here selling beer. I said I could not read it but he told me to have my son read it to me. After my son read it he said: 'Mother, we just must become Christians.' We talked it over and a few Sabbaths later I went to church and when the pastor asked all who wanted to believe to stand, I stood. Now my son and his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living." "But, sister, if you move who will witness for Christ in this village?" "Thank you for calling such a one as I 'sister,' we have witnessed here and no one heeds our witness. However, we shall see how God leads us." The pastor continued his journey with a great joy in his heart and a new determination to keep up the work of distributing leaflets.

Magazines for Christian Workers

The demands for adequate training for Christian leadership were never more imperious than now. Without trained leaders the numbers that throng our churches cannot be held for Jesus Christ. We have our Seminaries for initial training but there must be a literature which will feed and develop mind and heart, and keep our preachers and leaders strong and aggressive, and ready for every good work. Special efforts are now being put forth to meet this need by the publication of magazines definitely devoted to theology, homiletics, Bible study and kindred subjects.

THE THEOLOGICAL WORLD has just completed its first annual volume. It is published by the Methodist Episcopal Churches and is nominally a quarterly magazine, but two extra numbers have been published during the year at an inclusive subscription of ₩1.00 per annum. Printed in easy Mixed Script and in Eunmun, the number of pages of either style is about equal in each issue. Pictures of Church leaders with short sketches of their lives are given in each number, and there are articles on Church History, Church Polity, Church Doctrine and Practical Methods of work. Sermons and devotional literature are also included as well as a history of the composition of the familiar hymns of the Church. Though the circulation has reached 700 subscriptions the Magazine is not self-supporting. The past year, too, has been a very expensive one from the publishing point of view. Owing to the War the price of paper and the cost of printing have become twice as much as in normal times, yet, because of the poverty of our native workers, it is not possible to raise the selling price of the magazine. Subscriptions may be sent to Rev. C. S. Deming, S. T. D., Seoul.

THE PRESBYTERIAN THEOLOGICAL REVIEW expects to see the light about the end of March and, as its name indicates, is the organ of the Presbyterian wing of the Korean Church. It is intended to supplement the teaching that has

been received in the Seminary and particularly to help the graduates who have gone out into the pastorate. At the same time it will be so modelled that it will be invaluable to circuit helpers and even the local group leaders and elders, especially along the lines of Homiletics and Pastoral Theology. Five departments in the magazine are sketched out as follows:—Biblical, Systematic, Historical, Homiletic and General, special emphasis being laid upon the Homiletic and Pastoral phases of the subjects treated. About half of each number will be in Mixed Script and half in Eunmun, the magazine being issued quarterly, and at present there is no intention of publishing more than four numbers each year. The subscription is 50 sen per annum and the publishing office is the Korean Religious Book & Tract Society, Seoul.

THE BIBLE MAGAZINE is also just on the verge of publication and its first number hopes to appear about the tenth of February. This is a bi-monthly and is the Korean edition of a magazine of the same name that has been running very successfully for the past five years in China, under the editorship of Rev. A. J. Jaffary, of the Christian Alliance. Dr. Gale is the associate editor responsible for the new Korean edition, which in itself is a sufficient guarantee of the excellent quality of its contents. Each number will contain 100 pages of articles on Bible study, several books of the Old and New Testaments being simultaneously treated in succeeding numbers. The whole magazine will be printed in easy Mixed Script with the complete Eunmun beside it in parallel columns. It is hoped that this magazine will be of service to the many earnest workers who have not had the advantage of Seminary training, providing them with a systematic method for Bible study as well a succession of model sermons and other homiletic helps. Each number will be sold at ten sen a copy and the annual subscription is 40 sen, payable to the Korean Religious Book and Tract Society.

All Bible-women, colporteurs, local preachers, exhorters, and the like, as well as the students in our colleges and high schools should have this magazine regularly in their hands.

Bible in a Buddhist Temple.

By S. K. DODSON.

In a beautiful valley heavily wooded and pierced by a small stream of pure crystal water, far up in the mountains of Soon Chang County, about ninety li (thirty miles) from Kwangju, there is one of the largest Buddhist temples I have seen in Korea. It is only two miles from the Chapposil church, and I had visited the church several times without being aware of its presence in the neighborhood. However, when during the last visit to this church the helper proposed a visit to this temple, I readily consented.

After we had walked about a mile from the church, the road began to ascend rapidly and another half mile brought us up quite a distance above the surrounding country. At this height the road lies on a level and when we came suddenly round the knoll of a small hill there burst upon our sight the most exquisitely beautiful scenery I have ever beheld in Korea. There were large oak trees of many varieties, pine trees, and shrubbery, with a great many kinds of flowers growing beneath them, and winding in and out amongst the boulders or dashing precipitously down a cliff was the beautiful clear stream of water mentioned above. Several hundred yards ahead of us on a gentle slope, and with the water running directly through it, was the temple.

The helper seemed to be well acquainted with the priests of the temple and they received us very warmly. After being shown through many of the rooms and being treated to cakes and tea, we were taken to the library in which there were many thousand volumes of works on Buddhism and other subjects; but most surprising of all the attendant showed me a Bible in Chinese and placed in a conspicuous place on the shelf. I asked him if he had read it and he replied only in part. May the Spirit lead him to read it all and open his mind to its truths.

Correspondence.

Seoul, January 3rd, 1918.

To the Editor of

THE KOREA MISSION FIELD

DEAR SIR:—

A number of us, I being the chief offender, have come in for a dressing down by my good friend Dr. Grierson. Doubtless it is well deserved, for I admit many possible limitations to my view. At any rate, if the dressing down could change the Korean's ideal, be he fisherman, miner or farmer, regarding manual labour, I should be willing to take many more of them. The good doctor himself admits that they "abhor" labour, which puts the whole claim even a little more strongly than I would put it myself. He is willing, evidently, to excuse, or rather overlook it, lest the plain statement give offence. I should prefer to do the same rather than risk hurting some of my English speaking friends. But they know how true it is, and that it is a matter too urgent to treat lightly. In these days of transition the labour ideal is a question of life and death to this people.

I hope I have not written insincerely to try to please some unknown readers, as the writer's words might seem to imply, nor in any spirit of slander. He would seem to say, "Don't speak unkindly of my friends." But they are my friends too, and have been mine longer than his. Good points regarding them, their achievements, their greatness in the past, what they have done, the glory of their civilization, their high place in East Asia, I have sought out and advertised perhaps more widely than the good doctor has ever thought or imagined himself. I take no second place in regard to being their friend, but that their ideals are against plain honest labour I still believe, in spite of the very encouraging and perfectly true array of facts given by Dr. Grierson.

Thanking you for the insertion of this in your good paper.

Very sincerely yours,
J. S. GALE.

Notes and Personals.

Rev. and Mrs. L. O. McCutchen returned to Korea on December 8th from their furlough in America. While in the States Mrs. McCutchen underwent a surgical operation which is expected to insure robust health in the future. While in America Mr. McCutchen's mother was killed in an automobile accident, and the members of the family desiring to erect a substantial monument to the memory of her Christian character, have forwarded \$2,500 which will be used for the construction of the "Mrs. James E. McCutchen Memorial Bible Institute" building at Chunju.

On October 27th, Miss Letitia came into the home lives of Rev. and Mrs. J. C. Crane at Soonchun.

Dr. and Mrs. J. M. Rogers arrived at Soonchun on October 29th, where they have been assigned temporarily, pending the return of Dr. and Mrs. H. L. Timmons, who are expected in February. Dr. Rogers experienced some difficulty in securing his release from the Government Draft Board, as he is well within the age limit, and the full quota of doctors has not yet been reached.

Word from the Executive Committee of the Mission Board at Nashville has been received, announcing their action, which provides for Mr. and Mrs. W.A. Venable remaining permanently in America.

They returned to the States in September last on account of the serious condition of Mrs. Venable's health, and, while she is much improved, the action of the Committee was based upon the supposition that there was no reasonable hope of her recovery to such a point that it would ever be wise for her to return to Korea.

Rev. Eugene Bell of Kwangju writes that he is taking treatment of Dr. Erdman at Germantown Pa., and hopes to be able to return to Korea early this year. The physicians of the Board have not yet passed upon his condition, a report of which is eagerly awaited by the many friends of Mr. Bell in Korea.

Thomas Edwin Wilson, son of Dr. and Mrs. Wilson, was born on December 22nd.

Frederick Sanders Campbell arrived in the home of Mr. and Mrs. E. L. Campbell, Syen Chyun, on December 13th.

Mrs. J. Y. Crothers and her two children left Andong for the United States on December 24th.

Rev. A. W. Wasson of Songdo writes that the pamphlet for 1917 of the Christian Educational Association of Korea has been published and copies can be had on application to him.

Dr. D. E. Hahn left Seoul for the United States in December. He expects to return to Korea in June.

Dr. Grierson has received a cablegram from Halifax, where his sister and daughters live, saying "All saved". This was sent after the terrible explosion and relieves the minds of parents and friends.

Miss Alice Bligh has arrived to reinforce the staff of the Canadian Presbyterian Mission. She was accompanied to Korea by Mrs. Kent, a friend of the Misses McCully, Wonsan, and mother of Professor Kent of Dalhousie College.

The Rev. W. G. Cram has accepted the position of Associate Secretary of the Board of Foreign Missions of the Methodist Episcopal, South, in connection with the Centenary Commission, and with headquarters at Nashville, Tenn.

"EASY PAYMENTS" IS THE MODERN WAY OF DOING BUSINESS

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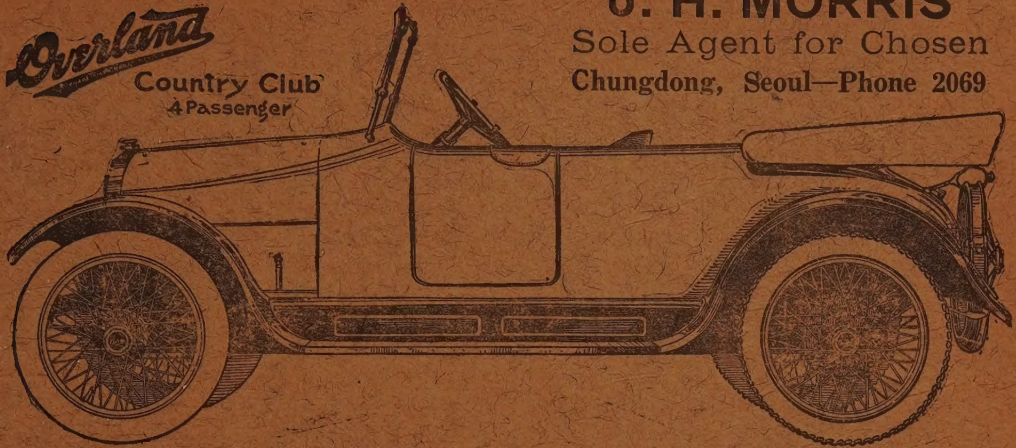
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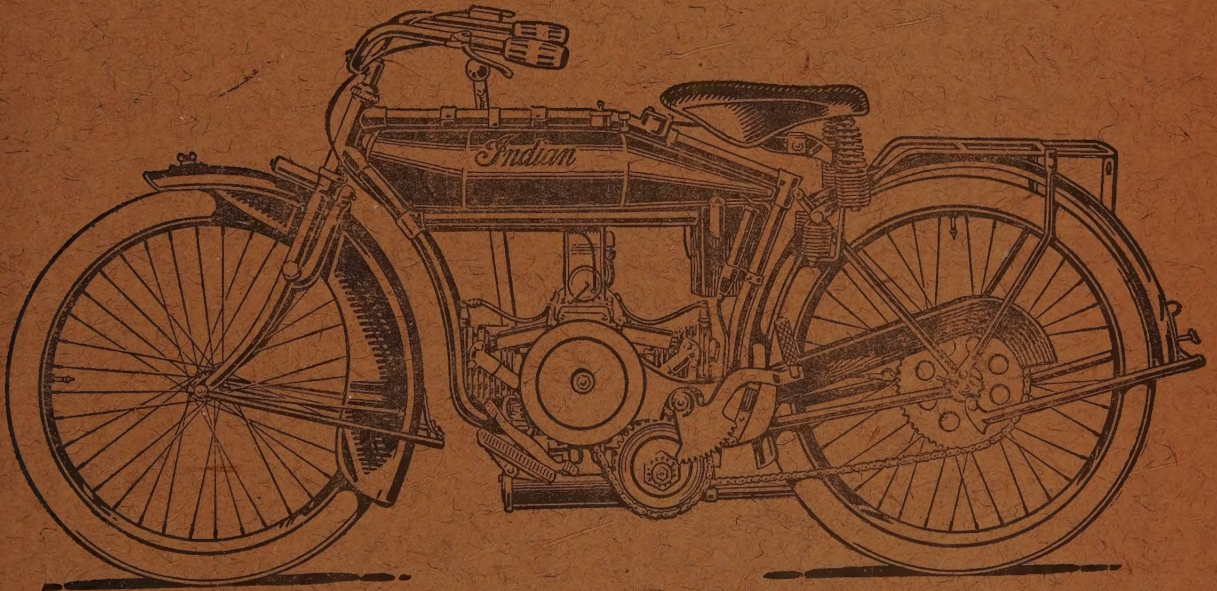
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